

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Bush, Pastor. Public worship on the Sabbath at 10 a. m. and 7.30 p. m. Sunday-School at 12 m. The Lord's Supper is observed each month, after morning service. Prayer meeting on Thursday evening, Young People's meeting, Tuesday evening, at 7.45 p. m.

FIRST BAPTIST CHURCH.—Rev. Ezra D. S. Smith, Pastor. Sunday services: Preaching at 10.30 a. m. and 7.30 p. m. Sunday-school at 12 m. The Lord's Supper is observed each month, after morning service. Prayer meeting on Thursday evening, Young People's meeting, Tuesday evening, at 7.45 p. m.

METHODIST EPISCOPAL CHURCH.—Rev. Albert Martin, Jr., Pastor. Sunday services: Preaching at 10.30 a. m. and 7.30 p. m. Sunday-school at 2.30 p. m. Prayer meeting, Thursday evening, at 7.45. Class meetings, Tuesday and Friday evenings, at 7.45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH.—Fremont Street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services: Preaching at 10.30 a. m. and 7.30 p. m. Sunday-school at 2.30 p. m. Prayer meeting, Thursday evening, at 7.45. Class meetings, Tuesday and Friday evenings, at 7.45 o'clock.

CATHOLIC CHURCH (Episcopal)—Liberty street, Rev. W. G. Eastman, D. D., Vicar. Morning service, 10.30 a. m. Second service, 7.30 p. m., except first Sunday in month, when it is at 3.45 p. m. Sunday school at 3 p. m.

HOPE CHAPEL.—Sunday school every Sabbath at 3 p. m. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8.30 a. m. High mass, 10.30 a. m. Vespers, 3 p. m. Sunday school, 2.30 p. m.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield Avenue, every Sunday at 3 p. m. John A. Skinner, Superintendent. All are welcome.

WATERSIDE M. E. CHURCH.—Rev. J. K. Egbert, Pastor. Sunday services: Preaching at 10.30 a. m. and 7.45 p. m. Sunday school at 2.30 p. m. Choristers, Tuesday evening, at 8 p. m. Drama meeting, Thursday evening, at 8 p. m. Children's class for religious instruction Saturday at 3 p. m.

ST. PAUL'S EPISCOPAL CHURCH, (Watertown). Rev. James P. Fancourt, Rector. Service, Sunday 10.45 a. m., 7.45 p. m. Sunday school, at 9.30 a. m. Seats free. All are invited.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Eulius, Pastor. Hours of service, 10.30 a. m. and 7.30 p. m. Sunday school, 2 p. m. Prayer meeting, Tuesday evening, at 7.45.

REFORMED CHURCH (Brookdale).—Rev. William G. E. Smith, Pastor. Sabbath service 10.30 a. m. and 7.30 p. m. Sunday school, 9 a. m. E. G. Day. Superintendents. Prayer meeting, Wednesday evening.

SUPER LADY.—Sabbath school held every Sunday, in the hall, at 3 p. m. Mr. Herbert Smith, Superintendent. Gospel meeting every Sabbath evening, at 7.30 o'clock. Prayer and Conversational meeting, Wednesday evening.

ST. MARY'S CHURCH (Bloomfield Ave.)—Sunday services: Preaching at 10.30 a. m., Rev. Mr. Furt. Sabbath school 3 p. m., E. A. Smith Sup't. Preaching 7.30 p. m., Rev. J. H. Cooley.

UNION NORMAL CLASS.—Rev. F. B. Pullan, leader. The Normal Class will meet Wednesday at 8 p. m. in the Sunday-school room of the First Presbyterian Church, for the purpose of studying the Sunday School lesson for the next Sabbath. All interested in the study of the Scriptures will be cordially welcomed.

The Home and the Family.

At the annual reunion of the "Baker Family," which took place recently at Mechanicsville, N. Y., an interesting and very profitable address was made by Mr. Abel Baker, of Bloomfield. A part of it, relating to a well-ordered home life was as follows:

We cannot cultivate too thoroughly the social elements of our natures, nor appreciate too highly the kindred relation we sustain to each other. These are God given, and introduced in the early dawn of creation, not by mere accident, but for a grand and glorious purpose by a benevolent Creator. Whatever tends to promote the individual interest largely promotes the aggregate, and multiplies indefinitely the sum total of our earthly enjoyments. Now he or she who contributes the most extensively to our mutual good is called a benefactor, in which all may engage in filling the cup to the brim of our earthly enjoyments and pleasures.

Our peculiar relations to each other furnish the strongest motive for personal effort, *viz.* Brothers, sisters, cousins, nephews, nieces, etc., etc. Now the fact that I am a brother or a sister shows a nearness of relation that should awaken in every heart the deepest interest for each other's well-being. Strangers are not supposed to be so much concerned for the benefit of their fellow beings, for the very strongest of reasons, that they are not acquainted. But where this interest is fully realized by the family relation and well cultivated, all classes will be reached through our personal influence. Now this I apprehend was the original purpose and design of our creator, "by setting the solitary in families," by which all the families of the earth were to be blessed and brought to know and recognize their Heavenly Father's love for them. But alas! how many there are who are saying, "Am I my brother's keeper?" and thus standing aloof and not putting forth any compensating effort for the general good of mankind. On this immutable basis rests our personal responsibility, and our condemnation or approbation will be, "Inasmuch as ye have done it unto one of the least of these," etc. The family is the legitimate sphere where these principles are cultivated and first set in action. They properly belong to the home. Here our life work begins. It is the elementary part of our being and education, and God meant that it should be laid deep and broad, and from this institution should go forth the men and women that should recreate a new Eden in this lower world, and fill it with the most delicious fruits and exquisite flowers, while the gentle zephyrs with their sweet melodies regale the husbandman at his daily toil. Home, yes our home should be Eden, restored in all its pristine beauty and loveliness; then would it be *sweet home* indeed to all its members, and this earth a Paradise where no outcast or wanderer could be found. Such, my dear friends, is God's purpose in giving his well-beloved Son to die to redeem the world from the curse of sin, which has blighted this fair heritage of man. For this grand object is the gospel preached, that we may have the beautiful Eden of love restored in our hearts, and order and harmony to God's law everywhere prevail, and peace and good will towards all men be acknowledged from the center to the circumference of God's universal empire. Who is there here who would not delight in such a consummation, and experience such happiness and joy as this would afford? Now let me say, just what our homes are such will the world be, for God designed them to be a light be radiated that

should illuminate the whole world, and fill it with his glory and praise, from sea to sea and shore to shore. In this grand work all may share some humble part in building the waste places of Zion, and cause again the desert to blossom as the rose.

Now let me urge upon those that are parents among us, and are charged with the responsibility of rearing and educating children, the supreme importance of adopting and carrying out God's plan, which is to instruct them in the nurture and admonition of the Lord. The rule by which this is to be accomplished is clearly set forth in the 6th chapter of Deuteronomy. Other methods have been tried which bore the marks of plausibility and received the sanction of many of the refined and cultivated, but have not succeeded. Their failure is only attributable to their neglect to follow the course given by Infinite wisdom. Love to God must furnish the motive for all our action. That filling the heart like a flowing fountain will produce a cheerful and healthful influence to all that constitute the family circle. Then methods and amusements that are in strict accord with the most enlightened and advanced state of Christian intelligence will be indulged. To such a home every member will be attracted, and their delight in its association through the sweet influences here produced will constitute the most perfect enjoyment in which rational beings can possibly find delight.

Various other methods than those suggested have been adopted and tried, but too frequently disappointment and sorrow have followed, especially where questionable games have been introduced with an honest purpose, that have proved so bewitching to some members of the family possessing temperaments of a peculiar nature that could not be restrained by family discipline, but have been led away from the cheerful fireside and its pleasant entertainments, to seek their associations among the gayer circles of society, which have too frequently led to dissipation, disgrace and final ruin. Pure hearts make pleasant, happy homes, from which characters are formed that go forth to the world with light, intelligence and joy, ever rising and growing in influence and power until it permeates the entire state and nation with its vitalizing forces.

MARTHA M. BROWN.

Home Rule.

To The Citizen:

There is at present a movement on foot in this country to aid the Irish Nationalist organization in its effort to secure Home Rule. As this is growing in strength and exciting much interest among our fellow citizens of Irish birth or descent, it seems proper to seek the cause of the agitation for Home Rule, and to endeavor to point out and define the kind and degree of Home Rule that will be best for Ireland. The cause is plainly two-fold, first the recollections of the semi-independence of the past, and second the misgovernment of Ireland in the present. The first is largely sentimental and would not be an exciting course were it not constantly stirred up and stimulated by the second. The second is an unfortunate fact, and arises, not from any disposition of the English people to oppress and misgovern Ireland, but from the lack of proper machinery for governing her. The trouble all takes its rise in an attempt by the Imperial Government to regulate local affairs. The machinery is not adapted to the work. It is like cracking an egg with a tripod hammer.

The evil being misgovernment, and the course as stated, the remedy is plain. It is local regulation of local matters.

The form of this local government is a mere matter of detail, whether it shall be vested in an Irish Parliament, or Legislature or local boards, or what not, immaterial, the thing to be sought is good government, and the way to get that is to have the governing body more directly responsible to the people.

This agitation for complete severance from and entire independence of England is all wrong. It is wrong for three reasons; it is impossible for Ireland to obtain it, it would be a bad thing for her if she did, and the effort to get it drives away many who would support a more modified scheme of local government.

What all lovers of Ireland should seek as the final outcome of this movement is to establish such a relation between Ireland and the other States of the British Empire as exists today between the different States of the United States, with an Imperial Government over all, and a local government in each. The man who accomplishes that will be indeed the great Irish Liberator.

H. B. THISTLE,

Successor to Ingalls & Co.,

761 BROAD ST.

Newark.

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The Newest Styles of Wedding and Visiting Cards, Reception and Party Invitations, Monogram, Crest, Cipher and Address Dies, stamped and illuminated in assorted colors and bronzes.

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Manufacturer and Dealer in Harness, Whips, Collars, Blankets, NETS and ROBES.

Trunks, Harness, Etc., Promptly Repaired.

MONTCLAIR.

DRESSMAKING.

MISS F. M. DODD,

At Mrs. Moore's, State Street, Bloomfield.

LEAVE BLOOMFIELD FOR NEW YORK:

6.08, 7.19, 7.56, 8.32, 9.19, 10.39, 11.39

12.46, 1.45, 3.35, 4.44, 5.29,

6.15, 6.59, 8.20, 9.45, 11.10, 12.39 A. M.

LEAVE NEW YORK FOR BLOOMFIELD:

(Barclay St. Ferry.)

6.30, 7.20, 8.10, 9.30, 10.30, 11.20 A. M.

12.40, 1.20, 3.40, 4.20, 5.50,

6.20, 7.00, 8.30, 10.00, 11.30 P. M.

Does not stop Newark.

Leave Christopher St. 5 minutes later.

LEAVE NEWARK FOR BLOOMFIELD:

6.40, 7.15, 7.53, 8.43, 10.03, 11.03,

11.53 A. M. 1.13, 2.44, 4.13, 5.26,

6.03, 6.53 7.40, 9.03, 10.38, 12.08 P. M.

LEAVE NEW YORK, FOOT OF CHAMBERS ST.:

6.00, 8.50, 12.00, M. 3.40, 4.40, 5.40,

6.20, 8.00 P. M. Saturday only, 12.00 P. M.

Sunday Trains: 8.45 A. M. 6.45 P. M.

Sunday Tr. by Orange Branch, 1.30 5.45

6.45 9.15 P. M. stop on Signal.

6.27 Connecting Boats leave TWENTY-

THIRD ST. FERRY 15 minutes earlier than time given for Chambers St.

ORANGE BRANCH TO NEW YORK.

(Stops on Signal, Bloomfield Av. Crossing)

5.38 7.06 7.59 8.45 10.56 A. M. 3.51 4.54, 7.14 P. M. Saturday only, 10.08 P. M.

LEAVE NEW YORK, FOOT OF CHAMBERS ST.:

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LEAVE NEW YORK, FOOT OF CHAMBERS ST.:

6.00, 8.